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THE PACIFIC

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THE PROMISED DAY OF GOD.

Thy Kingdom come,—on bended knee
The passing ages pray;
And faithful souls have yearned to see
On earth that kingdom's day.

But the slow watches of the night
Not less to God belong;
And for the everlasting Right
The silent stars are strong.

And lo! already on the hills
The flags of dawn appear;
Gird up your loins, ye prophet souls,
Proclaim the day is near!

The day in whose clear-shining light
All wrong shall stand revealed;
When justice shall be throned in might,
And every hurt be healed:

When knowledge hand in hand with peace
Shall walk the earth abroad,—
The day of perfect righteousness,
The promised day of God.

—Frederick Lucian Hosmer.

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THE PACIFIC

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W. W. Ferrier, - - - - - - - Editor

2716 Hillegass Avenue, Berkeley.

A BRITISH WELCOME TO THE WOMAN VOTER.

"Amidst the agony of a world war, while the strain grows fiercer, and the empire's very life is threatened, the British people have decided to carry out a great act of justice and to confer the parliamentary franchise on women," says the British Weekly, one of London's great journals.

That journal states that no extension of the franchise has been carried through with more general assent or in so peaceful an atmosphere; that opposition has been disarmed by the democratic outlines of the measure. Many Liberals, it is stated, believed before the war—rightly or wrongly—that an extension of the parliamentary franchise to women municipal voters would powerfully strengthen the forces of reaction.

After recounting other pre-war objections, the British Weekly asks, What are the reasons which, in minds so calm and so sagacious as that of Mr. Asquith, have brought about a change of conviction on the subject of woman-suffrage? And the answer is: "Without depreciating the efforts of a generation of noble workers, we may admit that the war has brought this question into the region of practical politics. The vote will be granted, first of all, in recognition of women's war-service. They themselves would scorn the idea of 'reward,' but the fact remains that but for their strenuous, unceasing efforts, this country would long ago have been prostrate at the feet of Germany."

Lord Lansdowne is quoted as having said: "If at any moment the women had 'downed tools' there would have been a collapse, and the war would have been brought to an inglorious end."

Lord Lyton is quoted: "The strongest reason, not for giving women the vote, but for giving it them now, is the part they have taken in national service."

Looking toward future need for and help from the women, Mr. Churchill is quoted thus: "Women must draw nearer and nearer to the fighting zone in order to relieve continually the men who advance in battle. Women must continually in these times of stress become more deeply involved in strenuous manual labor."

Mention is made of what is termed magnificent heroism on the part of women in dangerous trades and in many situations of peril; and interrogatively it is said by that great religious weekly, "When every newspaper brings fresh testimony to the valor and constancy of women, could the nation shut them out any longer from the highest privilege of citizenship?"

The British Weekly goes on then to a consideration of the influence the new electorate will have on the life of the State, and remarks in one paragraph as to a matter that is somewhat immediate: "We do not share the Lord Chancellor's anxiety lest women should be tempted to vote for a humiliating or inconclusive peace. On the point of national honor, no Spanish Teresa could take a firmer stand than the British Workingwoman. Lord Selborne tells us that during his term of office as High Commissioner in South Africa he found that the women of our race were an asset of the highest imperial value. 'Everywhere they stimulated and supported the men, and if it had not been for their influence and their grasp of the Imperial issue at stake, there would have been much more faltering on the part of the men. . . . I think that in the magnificent solidarity of our race during this war, there has, perhaps, been more evidence of weakening among the men than among the women."

AMERICAN SUFFRAGISTS CHAGRINED BECAUSE ENGLAND LEADS IN GIVING FRANCHISE TO WOMEN.

Mrs. Carrie Chapman Catt, the president of the National American Woman Suffrage Association, one of the first women in this country to comment on the action of the British Parliament, remarked to a New York Post representative:

"There are few American women whose hearts will not fill with rejoicing at the liberation of the British women from their fifty years' struggle for enfranchisement. But in every American woman's heart there is bound to be, too, a tincture of deep humiliation, for she knows that her own country, the great mother of republics, should have taken the lead in the extension of the suffrage to women. The British have seized the precedence, and so it is Great Britain, not America, that will pass into history as taking the lead in this great question of democracy.

"America cannot now dispute place with her, and in the years to come, when there will not be one anti-suffragist left in America, our children's children are going to read with puckered brow of this transposition in the democratic leadership of the world. And the conundrum that our children's children will be asking our children will be, how could American Congressmen let British lords outstrip them in the race for true democracy.

"In view of what Great Britain has done, it is unbelievable and unthinkable that the United States Senate will not pass the Federal Suffrage amendment by a tremendous majority when it comes before that body for a vote. The remarkable thing is not that the United States should be about to take the favorable action at this time, but that there should be a single American in Congress to vote against this measure, which stands for democracy."

Another member of the National Association has called attention to the fact that the movement was not established in Great Britain until after it was begun in America. America was the mother country, so far as woman suffrage was concerned. The Suffrage Association in Great Britain grew out of an article which was printed in the Westminster Review by Mrs. John Stuart Mill, then Mrs. Taylor; an article which told of a woman's rights convention held in America in 1850. That article engaged the attention of John Stuart Mill, who introduced a bill in the House of Commons in 1867 to extend the suffrage to women. The vote on the bill was 73 in favor to 196 opposed. The women of Great Britain, therefore, will celebrate the fifty-first anniversary of their struggle for political enfranchisement with final victory.

Mrs. Laidlaw, the acting chairman of the New York State Woman Suffrage party, says: "Of course, our first joy is in knowing that the women in England have won their freedom. Naturally, our minds promptly turn to our own bill now before the Senate. Now that the Conservative Upper House of Great Britain has acknowledged the right of woman suffrage, in spite of all the traditional eloquence of standpat anti-suffragists who have devoted hours of speeches to defeat it, surely no American with red blood in his veins can help but hope that our Upper House will promptly and generously vote to submit the question of suffrage for American women to the people of the United States for ratification."

"THE CHURCH OF JESUS" SUGGESTED AS A NAME FOR A UNIFIED CHURCH.

In a recent number of The Universalist Leader there is an article on Church Unity, in which "The Church of Jesus" is suggested as an available name if the church is unified. The author sets forth the trend toward unity and says in the course of his article:

"The real desire of today is to come together under a name which will vitally unite us and yet give liberty for personal and corporate freedom.

"Note, then, that we are all 'Christian.' Is not that name all-sufficient? A great and growing church has taken unto itself that name, and invites to a generous fellowship, but at the same time hedges itself in with exclusive theological doctrines.

"Note farther, that the two names of the Master of us all are used almost interchangeably, and yet there are vital differences. The term 'Christ' is theological; historically, surrounded by tradition and mystery, and actually, in the present is one of the chief dividing factors in the Christian world, for there are nearly as many beliefs about him as there are people.

"On the other hand, 'Jesus' is visible, human, personal, accessible. All believe in him, and cannot have great difference of belief about him.

"Here is the basis of a real unity; One first sought the the salvation of the individual, then the welfare of its own little community. It was a fraternal organization caring for its own membership; it was communal within its own borders. It was only later that it felt the altruistic spirit which is touching it today, when it seeks its opportunity with every man, with every group, and all together.

"But most of all is this name, The Church of Jesus, in harmony with the eager spirit of today, the ripening fruit of Jesus' teaching and life, coming, as it does, within the quick comprehension of all, and commanding, as it does, the swift allegiance of all.

"The religious marvel of the present is the enlargement of the function of religion, from the salvation of the individual, of society, until society is transformed into the kingdom of heaven. And this is an achievement of a personality, not of a theology. In 'The Church of Jesus' all can come together, and in his spirit, and under his guidance, build a real kingdom of heaven upon earth, and as we dwell and serve therein, and know better the Man Jesus, it may be that we shall find 'the Christ,' and God, not far from any one of us. It may be that there will be revealed to us what eye hath not seen, nor ear heard—for life is large and eternity is long."

In all debates, let truth be thy aim; not victory, nor an unjust interest; and endeavor to gain, rather than to expose, thy antagonist.—William Penn.

A CALL TO MINISTERS TO LEAVE THEIR PULPITS AND HELP BUILD SHIPS.

Mr. Bainbridge Colby, of the United States Shipping Board, in an address last week in New York City, said in part:

"America is in very grave danger. She is in a very serious situation. Our Allies are sorely strained. Germany is by no means beaten to the ground. Our institutions are directly threatened.

"This is our war with Germany. Ours is a Government of the people, by the people, and for the people. The Government of Germany is a privileged class. There is no common ground between the Germany of lust, hate, and pillage of today and the United States of Washington, of Lincoln, and of Wilson. There is no room for the two; one of them must go down, that nation that profanes God, practices diabolism, to whose ears truth and honor sound strange. This Kaiser-strung and Junker-ridden Germany is the enemy of the United States. We've got to beat her."

It was the expressed conviction of Mr. Colby that the time would come when no evening clothes would be worn in the United States and when food-rationing cards would be issued. He expressed the hope that no criticism would follow the Federal order to cut down shipping to the cartage of necessities. While the United States will build more vessels than any other nation has ever dreamed of building, in one year, before the end of 1918, the tonnage produced would not be enough, he declared.

"The submarine is an appalling weapon," continued Mr. Colby. "It is sinking ships faster than the United States and England together can yet build them. We must build ships with frenzied concentration, and the time is coming when every less essential and nonessential industry must release men to march to the shipyards and drive rivets in American ships. I want ministers to leave their pulpits to build ships. I would rather have a minister strike a blow on a rivet than strike a posture in the pulpit. . . . . In a few weeks every one of you here will be seeking to identify yourselves in some way with this work."

A NEW YORK CHURCH USHERS' ASSOCIATION TRYING TO SOLVE SOME PROBLEMS.

A Church Ushers' Association is trying to make New York churches solve the difficult problem of assigning rich and famous people to church pews on Sunday, and welcoming strangers to those churches as they should be welcomed, says the Boston Transcript.

"The association says it recognizes the need for improvement. It also says that strangers are flocking in these war times to these famous churches in numbers never known before. In the asociation are ushers from the Fifth Avenue Baptist, the Fifth Avenue Presbyterian, St. Nicholas Collegiate Reformed, the Broadway Tabernacle, St. Thomas Episcopal, the Cathedral of St. John the Divine and some others of Fifth and Madison avenues. New conferences are to be provided, and the rights of pewholders and of strangers are to be considered."

"New churches are coming into the association, including those of the West Side of Central Park. Pew-owned churches are decreasing in numbers, and the free pews add much to the difficulties of ushers. It is known that strangers give almost nothing in the offering even if favored with the best pews in the churches, and it is found absolutely essential to show some consideration to regular worshippers if church doors are to be kept open. Usher Association officers say the war has caused strangers to be more considerate in their demands, but even now in the great Fifth avenue churches hardly a Sunday passes that some

untoward incident does not occur in the vestibule. New York churches are crowded, many of them, and some people want to be spoken to, while others do not. Salaried ushers are not favored, although indulged in by a few churches, and unsalaried ones, with thousands gone to war, cannot always be depended upon."

THE OUTLOOK FOR FAITH.

By Dean Charles R. Brown, Yale University.

How significant it was that when this war carried its blight across a whole continent men began to ask, "Why did not Christianity prevent this war?" It never occurred to anyone to ask why Science did not prevent it—no one supposed that Science would or could. It was the most scientific nation on earth which made itself responsible beyond any other single nation for bringing on the war. No one asked, "Why did not the Universities or the Newspapers, or Big Business prevent the war?" It never seemed to enter anyone's mind that education or the press or commerce could avert such a disaster.

These useful forms of social energy are not strong enough in their hold upon the lives of men, they do not go deep enough, to stand up against those forces which let loose the war upon a helpless continent. It was a magnificent tribute which men paid to the might of spiritual forces, some times wistfully and some times scornfully forces, sometimes wistfully and sometimes scornfully when they asked, "Why did not Christianity prevent the war?"

This war has taught us a few plain lessons which we ought never again to be compelled to learn anew. It has shown the utter impotence of certain forces in which many short sighted people were inclined to put their entire trust. The little toy gods of the Amorites, Evolution, the Spirit of the Age, the Progress of Civilization, all these have broken down utterly in the presence of the greed, the lust and the hate of the unrenewed human heart. They have shown themselves no more competent to guarantee human well-being than so many stone images.

The fact has been made plain in these four fateful years that unless there is hope to be found in the action of the spirit of God, the One who is from everlasting to everlasting, the One whose name and nature are holy—unless there is hope to be found in the action of His spirit upon the lives of men, then hope there is none. What other guarantee have we that the greed and the lust, the hate and the ambition of wrong-headed and wrong-hearted men may not again wreck the hopes of the race?

But that question is still pressed upon us, "Why did not this Christianity which you preach prevent the war?" I have my own idea about it—it was because we did not have enough of Christianity and what we had was not sufficently vital. It was because our Christianity had not concerned itself sufficiently with the organized life of man in his political and industrial relations. It had given itself too exclusively for centuries to the cultivation of a personal and private piety and to the preparation of the individual soul for a blessed hereafter.

It had exalted the private virtues of sobriety, chastity and kindliness but had neglected the larger task of justice, mercy and truth in that social organism which enfolds us all. These things it ought to have done and not to have left the other things undone. The only Christianity which can avert similar disasters in the future is that Christianity which goes everywhere like the Apostles of old, preaching and practicing the Gospel of the Kingdom, the sway and rule of the divine spirit of righteousness, peace and joy in all the concerns of men.

It is very significant, however, that when we take stock of such Christianity as we had, it was that nation in Europe which have gone the farthest toward an atheistic rationalism, toward a philosophy of force, the will to power in open disregard for all Christian ethics, toward an utter reliance upon physical efficiency and mental cleverness quite apart from the higher moral sanctions,—and toward a flat indifference to all such manifestations of the religious spirit as are to be found in public worship, missionary effort, and the cultviation of a devout spirit—it was the nation which had gone farthest in those directions which made itself responsible beyond any other nation for bringing on the war.

And conversely, it was the nation which with all its limitations had gone farthest toward making the religion of Christ a force for good in public and in private life which did more than any other single nation in those fateful July days to avert the war. And when war came, it was that nation which did more than any other nation to resist the enroachments of lawlessness and crime as we have seen them in Belgium and Poland, in Serbia and in the northern provinces of fair France. We have had abundant reason to thank God for the Christianity there was in such men as Herbert H. Asquith, David Lloyd George and Woodrow Wilson, and in the peoples of those countries who have so magnificently sustained them in their high contention. We could only have wished that there had been a hundred times as much of this sort of Christianity in the world —that would have averted the disaster.

When war came by no wish of theirs, our Christianity had still somethin to say for itself. It had already been pressing home upon the hearts of men the teachings of Christ until it had produced such a state of feeling that nine-tenths of the earth was ashamed of the war. Not even Germany, ruled by a mad military caste and far gone in her acceptance of a false philosophy, was willing to assume responsibility for bringing on the war. She has tried by all manner of intellectual shuffling to keep her face in seeking to make it appear that it was a war of defense against unscrupulous enemies. The claim is so absurd that the rest of the world has laughed it to scorn but it did at least make clear the fact that the government at Potsdam has not entirely lost the power of being ashamed.

A hundred years ago it was not so. When the Napoleonic wars dragged out their length through twenty-two sad years it never occurred to Napoleon or to France to offer any apology to Europe for those wars which were frankly wars of aggression and conquest. War was taken as a matter of course. But today the whole Christian world looks upon war as the Devil's own business to be accepted only as a last dire necessity when thrust upon right-minded nations by those nations which do not scruple at right or honor.

And the great idea of some such World League of Nations as shall have both the mind and the power to keep the peace and good order of the world has been taken out of the hands of impossible dreamers and brought upon the map of practical statesmanship to be worked through by men competent to deal with these vaster issues. War was inhuman, costly, irrational, a hundred years ago as it is today, but it did not then have arrayed against it the moral sense of the race as the progress of the Christian religion has arrayed that moral sense in this twentieth century.

Furthermore, never in the history of the world has so much been done in humane service to relieve the pain and the want, not only of soldiers injured in battle but of the helpless non-combatants who suffer from the ravages of war. It has been done by the Red Cross—the name is significant as is the spirit behind it. It is the flowering out

not of Buddhism or of Islam or of some fancy brand of Atheism—it is the flowering out of the religion of Him who died upon the cross.

In a single week the people of this country alone came forward and gave one hundred million dollars to the Red Cross for the relief not of our wounded soldiers alone but of the necessities of those stricken people in Belgium and Poland, in Serbia and Armenia, whose names we do not know, whose languages we cannot speak, but whose sufferings we feel with warmest sympathy. No such gift for humane service was ever before made in a single week by a single nation. It was our response to the words of the Master. "I was hungry and ye fed me; I was naked and ye clothed me; I was sick and in prison and ye came unto me; I was a stranger and ye took me in."

More than that, was there ever a war where so much was done for the moral safe-guarding of the young men who enter the service? The officers of our own army and of the armies of those nations with whom we stand allied have in their personal examples and in their public utterances struck a clear, firm note for sobriety and for clean living which cannot be matched anywhere in history.

And the Young Men's Christian Association has leaped at a bound into national and international significance by its work for the soldiers. The Christian Association is simply the church of Jesus Christ functioning in a particular way. Its honored leader, John R. Mott, was converted and reared in and is now a member of the Methodist Episcopal Church. Its secretaries and its workers are all drawn from the membership of the Christian church. The money which makes possible its world wide activities, nine-tenths of it, we are told, is given by the members of the Christian churches. And in a single week the people of this country, asked for thirty-five millions of dollars, over-subscribed the request and gave fifty millions for this splendidly Christian form of service to the lives of men under arms.

And more than that, the religion of Christ has helped to keep the motives of those countries which are most thoroughly Christian high and fine. The mood of our own nation is not the desire for conquest or a passion for material gain or a fierce spirit of vengeance toward those who have done us wrong. The mood in which we are going forward in this terrible effort is that of a solemn determination not to allow might to usurp the place of right, not to allow that lawlessness, of which we have had such frightful manifestations, to go on its way unopposed or unbeaten, not to allow the idea that international good faith can be trampled under foot by those who regard their own treaty obligations as mere scraps of paper, to prevail. It was the moral idealism of the war which brought Great Britain with all her distant colonies into this struggle for righteousness. It was the moral idealism of the war which brought into the ranks hundreds of thousands of our own young men, the sons of good fortune as well as the sons of toil, the youth of the colleges as well as the youth less privileged. The choicest young men we have in the land have been giving the best they have to the highest they see.

And it is because of that high, fine mood that many of us are not in any wise cast down by the grim and awful experiences through which the race is passing. We are being furnished on many a hard field with a new interpretation of citizenship in the Kingdom of God. The man who is bravely and intelligently rendering to Caesar the things which are Caesar's is in a better position to render to God the things which are God's than is the man who turns his back upon his civil obligations in the supposed interest of a mysticism which would take men out of all relation to the organized life of the race.

The man who is using his God-given strength to resist the attack of evil upon the safety of little children and upon the sanctity of womanhood, upon the integrity of nations and upon those majestic principles of righteousness which underlie all human advance, that man is much nearer the Kingdom of God than is the man who weakly allows evil to have its way lest he or the aggressor should get hurt. He does not count physical existence either for the man who holds it in honorable trust or for the man who uses it in devilish fashion as the final value to be guarded. For him that final value is only to be found in the quality of moral life which directs the use of that physical existence. I find, therefore, in all these troubled fields a vast deal of essential Christianity.

Spiritual forces do count and in the final outcome they are the only forces which determine the issue. The victories of physical force may be swift, showy and apparently overwhelming, but in the outcome they are disappointing. Moral victories are often slow, obscure and intermittent but they have a significance which lasts. Steam and electricity have made the whole world a neighborhood—that was all that they could do. In the sense of a certain commercial and political solidarity everybody lives next door to everybody else. It now remains for religion, for the Spirit of the Living God in that profounder influence which He alone can exert upon the lives of men, to make the whole world a brotherhood.

In that vision of the seer, he saw a great multitude which no man could number, all nations and kindreds and peoples and tongues, standing together. 'And they stood **before the Lamb."** They stood uncovered before that principle of life which looks not solely upon its own things but also upon the things of others; which comes not to be ministered unto but to minister and to give its life a ransom for many. They stood before that in glad allegiance crying in a loud voice, "Blessing and Honor and Glory and Power be unto Him that sitteth upon the throne." These great questions will never be settled until they are settled right; and they will never be settled right until men stand right before Him.

THE MODERN MINISTRY.

By Charles L. Kloss, Pastor of Plymouth Church, Oakland.

The line between the ordained and the unordained ministry has been drawn by man alone. It is purely arbitrary.

Each disciple gets his commission from one who only has authority. All laying on of hands and rites of consecration may be confirmatory and helpful, but are not essential.

The most inspiring spectacle of today, is the march of democracy to kingly power by the way of sacrifice and service.

Exit the monarchial theologies, archaic symbols, despotic assumption, the sacredness of priests peculiarly. Enter the brother, the servant, the minister. There are no "Princes of the Church," only servants.

To teach is as holy as to preach. To edit a newspaper, write books, sweeten politics, drain swamps, fight bacilli, is sacred business. The man who introduces the Golden Rule into the commercial life of today, is an evangelist of as much, if not more value, than Billy Sunday.

The great ambition, the one adequate to satisfy man's divinest possibility, is to become a minister after the pattern of Him who went about doing good, and the place to do good is in our home, our street, our ward, our town, our place of business.

CONVENTION OF THE UNITED PROHIBITION AND TEMPERANCE FORCES OF CALIFORNIA.

By Franklin Hichborn.

The united prohibition and temperance forces of California decided at their Convention held in Fresno on February 5th, that the most important issue before them this year is the election of a legislature to ratify a national prohibition amendment. They further decided that the election of such a Legislature shall be their work for 1918. Provision was made for a state-wide campaign to the end that the senators and assemblymen pledged to vote for ratification may be nominated at the coming primaries, and elected in November.

A. J. Wallace of Los Angeles, former Lieutenant-Governor, who presided at the 1916 convention, was the convention's unanimous choice for chairman.

One Issue Raised.

But one issue was raised, that of the advisability of placing a bone-dry measure on the California ballot for 1918.

The question was brought before the Convention on the report of the Continuation Committtee. This committee had been named by the executive committee of the California Campaign Federation, which conducted the 1916 prohibition campaign.

The Continuation Committee was instructed to call a state convention for the purpose of inaugurating a campaign and determining the form and number of amendments or laws to be submitted at the next general election in November, 1918, and the policies to be pursued in that campaign.

The committee, except on the one question of placing a bone-dry measure on the ballot, was unanimous in its recommendations to the convention.

The difference resulted in two reports being filed. The majority report recommended that the prohibition forces confine their activities to securing national prohibition. It was signed by Albert J. Wallace, H. H. Bell, A. W. Naylor, S. T. Montgomery, R L. Green, Sarah J. Dorr, Franklin Hichborn, Susan J. Fenton, A. H. Briggs, D. M. Gandier, William Glass.

The minority report which recommended a double campaign, was signed by H. A. Wheeler, Stella G. Irvine, Julia D. Phelps, A. W. Frye, Annie E. K. Bidwell and S. W. Odell.

The Report.

That part of the majority report which dealt with the program read as follows:

'After full discussion of the subject, your committee finally decided that, in view of the supreme importance of ratifying at the earliest possible date the prohibition amendment to the constitution of the United States, we recommend that the dry forces of California do not put any measure on the ballot for the election in November, 1918, but that for this year they concentrate all their efforts upon the election of a Governor. Lieutenant-Governor, Senators and Assemblymen who will ratify the national prohibition amendment.

Plan of Campaign.

"This committee was further charged with the duty of recommending a plan for organization for the conduct of the 1918 campaign. We have consulted with various organizations in the field, and instead of trying to merge these organizations into one for the conduct of the 1918 campaign, we recommend the appointment of a Ratification Committee, whose duty it shall be:

'(1) To discover and officially recommend to voters, candidates who can be depended upon to favor ratification of the national prohibition amendment by California Legislature at its next session.

Co-operation Urged.

"(2) To secure the closest possible co-operation of all existing temperance organizations, each using its own machinery, to insure the election of candidates recommended by said ratification committee; it being understood that these recommendations shall extend only to candidates for Governor, Lieutenant-Governor, State Senators and Assemblymen.

"(3) To settle and adjust questions of policy and procedure on which a difference of opinion may arise among the co-operating temperance organizations;

"That this ratification committee consist of twenty (20) members, ten (10) for Northern California, and ten (10) for Southern California, with power to add to its numbers as provided hereafter; that the Northern and Southern Committees meet separately, except that in case of difference of opinion between these committees as to what candidate shall be recommended for Governor or Lieutenant Governor, they shall then meet as one committee to decide this matter.

Ratification Committees.

"That this Convention elect these two ratification committees and that each be authorized to add to its numbers sufficient additional members to make a committee not to exceed eighteen (18) members for either part of the state;

"That if any member of either ratification committee decides to become a candidate for any elective office at the August primary election, or at the November general election in 1918, such person shall be expected to resign from said committee before announcing his or her candidacy, and if any member of either ratification committee becomes a candidate for any elective office at either of said elections said person shall thereupon cease to be a member of said committee.

Power of Committees.

"That these ratification committees have power to fill vacancies which may occur in their membership and to appoint such sub-committees as they shall deem necessary;

"That the Northern ratification committee shall "make recommendations for Senatorial Districts 1 to 16, 18 to 24, 26 to 28 inclusive, and for Assembly Districts 1 to 47, and 49 to 52 inclusive, and 54 and 55; that the southern ratification committee make recommendations for Senatorial Districts 17, 25, and 29 to 40 inclusive, and for Assembly Districts 48, 53 and 56 to 80 inclusive.

'One other subject has been under consideration by this Committee, viz.: What attitude should the temperance forces of California assume toward the measure initiated by the California Grape Protective Association, commonly called the Rominger Bill? After careful consideration it was unanimously decided that owing to the great difference of opinion concerning this measure, which exists among temperance workers, we recommend the Convention to take no action regarding it."

The Minority Report.

The minority report accepted the report of the minority with the exception of the provision recommending that the dry forces of California do not put any measure on the ballot for the election in November, 1918. The minority recommended that such a measure be placed on the ballot.

The issue then raised led to a debate which occupied the entire afternoon. Every detail of the issue was thrashed out. At the close of the debate, a great majority of the convention were convinced that the proper course for California Prohibition and Temperance workers to take this

year is to confine themselves to the one job of electing a Legislature to ratify National Prohibition.

The minority report was rejected by a vote of 170 for to 355 against. The report of the majority was then adopted by an overwhelming vote, there being only a few scattered "noes" registered against it.

Committees Named.

Two committees, one for the North and one for the South, of ten members each, were named.

The Southern Committee named consists of Hon. A. J. Wallace, Mrs. Stella B. Irvine, John Bell, Mrs. C. C. Ashley, Mrs. E. F Hill, S. W. Odell, H. Clay Needham, Nathan Newby, C. A. DeCoo and D. M. Gandier.

The Northern Committee consists of Mrs. Sarah J. Dorr of San Francisco, Prof. S. P. Meads of Berkeley, R. L. Green of Palo Alto, John D. Crummey of San Jose, William Glass of Fresno, Franklin Hichborn of Santa Clara, Mrs. Dane Coolidge of Berkeley, Perry Tompkins of Berkeley, A. W. Naylor of Berkeley, J. E. Pemberton of Ukiah.

Resolutions Adopted.

The Convention adopted several important resolutions. The first of these called on Secretary of the Navy Daniels to close all saloons near all Naval Stations in the State of California.

Another resolution declared: (1) the supreme duty of the Legislature of the State of California is to ratify at the earliest possible date the proposed amendment to the Constitution of the United States recently submitted by Congress, prohibiting the sale, manufacture, importation and exportation of intoxicating liquors as a beverage; (2) That the next important duty of the Legislature is to adopt a like prohibititory measure in this State.

The third resolution calling on the voters, without regard to party to support only candidates for Governor, Lieutenant-Governor, members of the senate and assemblymen, who will use their influence and votes to ratify the prohibition amendment.

For National Efficiency.

The final resolution was addressed to President Woodrow Wilson. It read as follows:

"Six hundred delegates representing all sections of the State of California in a convention of the United Temperance forces assembled at Fresno, California, February 5, 1918, do hereby pledge anew our allegiance to our country and respectfully request you to employ the power invested in you for the immediate and complete prohibition of the manufacture and sale of alcoholic liquors for beverage purposes within their importation into or exportation from the United States and its territories as a war measure. This request is made in the interest of the conservation of foodstuff, the increase of man power, the protection of labor, the defense of the nation's men in the army camps, the facilitating of transportation and the success of the nation's military operation.

"We further request that through the allied war council the influence of this nation be exerted in securing similar action by the nations that are our allies."

THE FUNDS FOR PENSIONS FOR MINISTERS.

"The Protestant churches have in their treasuries $30,000,000 for preachers' pensions and are actively engaged in campaigns which will bring this amount to at least $65,000,000," says Rev. J. B. Hingeley, corresponding secretary of the Board of Conference Claimants of the Methodst Episcopal Church. Dr. Hingeley is president of the Interdenominational Council of Pension Agents of Protestant churches.

The Boston Transcript presents the following summary: "The Protestant Episcopal Church was the first to complete its campaign, which was for $5,000,000, and Bishop Lawrence and his workers secured $8,500,000. The Methodist Episcopal church has $8,500,000 in its general and annual treasuries. Dr. Hingeley reports $1,265,000 actually paid to the retired ministers, their widows and orphans in 1917. The Presbyterian church, according to Dr. W. S. Holt, associate secretary, Philadelphia, has resources amounting to $6,559,933. Its goal is $10,000,000. The Northern Baptist has no fixed goal, but has at present $2,000,000 in funds and is seeking an additional million—this according to its secretary, Dr. E. T. Tomlinson, New York city. The Congregational Church has $1,900,000 in hand for the welfare of its aged ministers. This consists of the state societies, permanent funds, the annuity fund and the National Board of Relief, says Dr. Wm. A. Rice, New York. The Methodist Episcopal Church, South, has a fund of $1,200,000 and is seeking $5,000,000. Dr. J. R. Stewart, Nashville, Tenn., is secretary. The General Synod of the Lutheran church reports a fund of $150,000 and is in a campaign for $1,000,000 for endowment! 3600 laymen are enlisted to secure this endowment fund, says Dr. G. M. Diffenderfer, Harrisburg. Pa. The Evengelical Lutheran, Augustana Synod, with Rev. S. L. Lindholm, general secretary, Des Moines, has in hand $265,000. The laymen are gathering a fund of $500,000. The Church of Christ, according to its secretary, Dr. W. R. Warren, Indianapolis. Ind., has a permanent fund of $116,000 with $200,000 coming from the "Men and Million" movement, subscriptions to which are expected to be completed by the first of June. This church will undertake an endowment campaign for at least $1,000,000. The Moravian church, which was one of the originators of the pension movement, is at present in no campaign, according to its secretary, Rev. Paul de Schweinitz, Bethlehem, Pa.

Among the notable increases in pension funds for the year 1917 in the annual conferences of the Methodist Episcopal Church, are: Detroit Conference (Michigan), $600,000; Nebraska Conference, $420,000; New England Conference, $228,000; Central Pennsylvania Conference, $200,000; Rock River Conference (Cnicago and vicinity), $200,000; Northwest Iowa Conference, $173,000; Erie Conference, $100,000; Genesee Conference (New York), $100,000.

THE CHURCHES AND THE WAR.

By Guy Talbott, Secretary State Church Federation.

There are about 100,000 soldiers and sailors quartered in California, about 45,000 in the vicinity of San Francisco, a similar number near San Diego, and about 10,000 near Los Angeles. In the entire United States and in France there are more than 2,000,000 United States fighting men. In the armies of our Allies there are fully 36,000,000 more.

The world war constitutes the mightiest challenge that ever came before the Christian church. The problems of mobilization, of industrial and economic realignment, of suffering and death on a colossal scale, all challenge the Christianity of the church. More vital than these challenging facts is the inevitable reconstruction after the war. This world will never be the same world again. Civilization itself is being remade in the fiery furnace of war. Governments are being recast. Old forms of thought are dead and philosophic systems have gone into decay. The church of the new civilization will not—cannot—be the church of our day. It must be a united church with program and plan and vision and sacrifice and service and

consecration big enough to win the world for the Kingdom of God.

The Sacrifice of War.

What are some of the mighty facts of war which challenge the church? The sacrifice! It has been a war of attrition. Every day since the war started more than 25,000 have been lost, either killed, wounded, or made prisoners. During the first three years and a half of the war, almost 6,000,000 were killed; a half-million more than were killed in all the wars for the past century and a quarter. The sacrifice of the innocents has been even greater than the slaughter on the fields of battle. In desolated Poland 2,000,000 non-combatants have perished from starvation. More than 1,500,000 Armenians and Greeks have died nameless deaths at the hands of the cruel Turk.

In the first few days of the Battle of the Somme, Great Britain alone lost 200,000 in killed and wounded. In Germany the total number of killed since the war is more than 1,000,000. The sacrifice and suffering in the hospitals is as tragic as the death lists. Today there are more than 5,000,000 in the military hospitals and many times this number have passed through the hospitals, many of them hopeless wrecks, without hands, or legs, or eyes, or even mind.

But the supreme sacrifice of the war cannot be measured in numbers. The finest and best blood of all the nations has been poured out. But all the blood of the slain and the multitudes of the lost do not represent the supreme sacrifice. We cannot weigh the sacrifice of the millions of broken hearts of countless mothers and wives and little children. God alone knows the cost of this war in the terms of sacrifice.

The Challenge to the Church.

But what does it all mean to the Church of Christ? Sherwood Eddy says: "If at the call of nationalism the manhood of the nation has poured forth in boundless self-sacrifice, at the call of Christ cannot His Church rise again to its high vocation? If Christians would but follow Christ, war, as an unbelievably brutal and barbarous anachronism, like its former savage contemporaries of slavery, the burning of witches, and the torture of the Inquisition, would be forever done away. The message with which our Lord challenges the whole church today is that with which He began His ministry when He faced His apostate nation, 'Repent, for the Kingdom of God is at hand.' "

Harry Emmerson Fosdick says: "This, too, is a climacteric day in history. For so long time the Gospel and war have lived together in ignoble amity! If at last disharmony between the spirit of Jesus and the spirit of war is becoming evident, then a great hope has dawned for the race. The main issue is clear. Christianity will indeed have failed if it does not stop war."

That is the paramount lesson for the churches in this war. In deepest humiliation and repentance the church must, in this dark hour, highly resolve that this awful sacrifice of men, who are sons of God, shall not be in vain, but shall mean forever the end of all war.

A few days after war was declared with Germany the Federal Council of Churches called a conference of the leading representatives of the various denominations to discuss the relation of the churches to the war. That memorable gathering, in a Message to the Churches, declared:

"The fact that such a calamity as this world war could come compels a rigorous scrutiny of the underlying principles of our civilization. It is a summons to the Christian church to challenge a social order based upon mutual distrust and selfish competition. It is a summons to the Christian discipleship to bring forth the fruits of repentance in labor for a new world order. Behind this world struggle that coming world order is dimly seen. It is the task of organized religion to keep the vision from being obscured by the dust and sweat of the conflict. We summon the generation that is paying the awful cost of this world war highly to resolve that out of it they shall create some form of world organization that shall turn the instruments of destruction into the means of constructive development, that shall give to every nation and to the last man due share in the ownership and control of the earth's resources and affairs, so that they may dwell unhurt and unafraid under their own roof tree, and in all high service for each other may seek to develop the life of all to its highest spiritual values in order that God may indeed dwell with men."

The Church and the New Civilization.

If the church is to direct the civilization of tomorrow toward the Kingdom of God, then she must sacrifice, at whatever cost, much of the sectarian denominationalism which today so ignobly divides the Body of Christ and nullifies much spiritual energy.

Are the churches capable of making this self-sacrifice? If not, then they must soon repent in sackcloth and ashes, for this is the day of the church's visitation. God waits and the world waits for the church to bring in the new world order, the Kingdom of God. This compelling task requires and demands a united Protestantism, filled with the Spirit of the One who is the Father of all, and who made of one blood all peoples of the earth.

"Is Christ divided?" No! but His Body, the church is divided. His Body, the church, must be as unified as Christ and the Father. "That they all may be one, as I and the Father are one; that the world may believe that thou did's't send me," was the Master's prayer.

A United Church is the only church for which Christ prayed and the only church that can save a dying world.

Los Angeles.

CONTRASTED VIEWS ON CRITICISM OF THE ADMINISTRATION AT WASHINGTON.

The New York World calls Senator Chamberlains recent speech belittling and condemning the war activities of the United States, "a shocking performance." The reply by Representative Glass is termed "powerful in its array of facts and figures." But even more impressive, it is held, was the Virginian's reflections upon the consequences of such utterances:

"At a time when internal tumult and doubt and distress, reaching out for peace, were threatening to topple thrones and banish dynasties, Mr. Chamberlain, without warning of any description, projects this astounding attack on the Government of his country. Without qualification of any sort, in unmeasured terms of reprehension, indifferent alike to titled consequence and to subordinate degree, to epaulet or bar, he comprehended the entire Government of the United States in all its branches and bureaus in an accusation of utter impotency."

After thus quoting Representative Glass, The World remarks:

"Fifty-four years ago, after three years of civil strife, a misguided Democratic Convention pronounced the Civil War a failure. The judgment passed upon that contemptible deliverance has been practically unanimous. Now that Senator Chamberlain has undertaken the same croaking role ten months after a much greater struggle has been entered upon, does he expect to escape like reprobation?

"It was within the province of the Senate Committee on Military Affairs, of which Senator Chamberlain is Chairman, to render an important service to the Nation. It could have conducted an honest, intelligent, impartial investigation into the conduct of the war. It could have

catalogued the actual mistakes and deficiencies and assessed them at their true value in relation to the whole work that had been accomplished. It could have discovered precisely where the war machine had been working badly or slowly. It could then, in consultation with the President, the Secretary of War and the Chief of Staff, have assisted in framing such new legislation as the situation required.

"Instead it conducted its investigation in the spirit of a country prosecuting attorney. It was apparently determined from the outset to prove that the war administration had failed completely, that the Government was incompetent and that Secretary Baker must be driven from office. No gossip was too petty or irresponsible for the Committee to consider and spread upon the records. No military secrets were so vital that members of the Committee were not eager to give them to all the world, friend and enemy alike. When the posibilities of muckraking were exhausted, the Committee suddenly produced bills framed in the dark ripping the entire war organization to pieces, deposing the President, and creating a new Executive Branch of the Government, composed of 'three distinguished citizens of demonstrated abilities' who were to have the combined powers of the Kaiser, Ludendorff and Hindenburg, and over whose imperial decrees the President was to exercise only a denatured veto in the form of a review."

The editorial in The World conclues: "It has been a shocking performance, and if anybody has benefited more from it than Germany we should like to know who it is."

The North American Review for February has comment as follows:

"What good will all this investigation do? is the question most often heard in Washington. ....Will Baker go? * * * * It is impossible to say whether Mr. Baker will go or not. Something vastly more important than Mr. Baker will go or indeed has already gone. It is difficult to call by name this thing which is going or has already gone, but it is that state if mind which has made it impossible to tell the nation the truth, and equally has made it impossible for the nation to accept or believe the truth."

The North American declares that henceforth there will be reasonable criticism. "The time when it was unpatriotic to say that the ordnance bureau or the quartermaster's bureau of the army was making a failure is part. A different spirit will prevail among the people. Shut eyes will no longer be accepted as full evidence of loyalty. Mr. Wilson's subordinates will have to justify themselves to a people who already know that grievous blunders have been made in equipping the army with machine guns, supplying it with clothing and housing it in sanitary quarters..

The North American says further: "Congress once more becomes an important part of the Government. * * * Today, Congress is feeling its way carefully, but it is proving itself capable of independent action. Mr. Wilson might force Congress back into its old self-effacing role by boldly reorganizing his Cabinet and creating an efficient war machine. But Mr. Wilson being what he is, is not likely to do anything of the sort, at least not at once. So, Congress will remain like public opinion, once more restored to its function, a constant spur to action."

The true Christian studies the happy art of making the most of every one with whom he is thrown in contact—of recognizing in each soul and of eliciting from it that feature of heart and mind in which stands the relationship of that particular soul to God. It is this true self of our neighbor which we are required to love.—Edward M. Goulburn.

IN A PASTORAL LETTER ENGLISH CARDINAL GIVES WARNING OF A CRISIS.

In a pastoral letter which was issued on the 10th of February by Cardinal Bourne, Archbishop of Westminster, it is said:

"The times through which we are passing are fraught with anxiety of every kind. It is not necessary to gaze upon the conflict of nations which afflict the world to find matter of serious concern. At home, in our midst, there are signs of trouble and disturbance, which are only very partially revealed in the public press, but are well known to those in authority, and which portend the possibility of a grave social upheaval in the future. It is admitted on all hands that a new order of things, new social conditions new relations between the different sections in which society is divided will arise as a consequences of the destruction of the formerly existing situat'on."

The cause of the present world conflict are traced by the Cardinal far back of the summer of 1914. We quote from his letter:

"A new relation of society had come into being. Men and women of high aim and avowedly Christian belief came to be dominated by ideas which had no ground in Christian principle. The desire of gain at all cost, without reference to the consequences thereby entailed, seized upon vast numbers of the nation and became a ruling principle. Other nations had been learning the lesson, notably the confederation of nations which is now our chief enemy.

"With the thoroughness of purpose and scientific determination that characterize her, Germany has sought world-wide predominance by setting boldly and consistently before those materialistic aims which for too long have deluded and misled our English people. She desires her place in the sun, and as might was only too often right in the industrial struggles within the limits of our own peoples—false principles which, happily, to an increasing extent are now being discarded among us—she claims that might is right in the world domination for which she is now struggling to her doom. Happily, do we say, are those false principles being discarded among us, for were it not so the future of our peoples would be as overcast as is the future which the economic lusts of our enemies are bringing rapidly upon them.

Cardinal Bourne asks then, "What is the future to be? How is the social and political order to be reconstructed among us?" He goes on to say:

"There are some, a small minority as yet, but with increasing influence, who are proclaiming a policy of despair. They have looked, they will tell us, in various directions for a solution of the problem in vain. Those who in this country are the official representatives of religious teaching have failed, so these despairing voices assure us, to give any coherent answer to their questions. Thus they are driven—again it is their voice that speaks—to the unwelcome conclusion that the existing relations of society are incapable of being remedied and that things cannot be worse than they are at thepr esent time.

"They proclaim that the existing order should be overthrown and destroyed in the hope that out of the chaos and destruction some better arrangement of men's lives may grow up. It is a policy of which we see the realization and first fruits at the present time in Russia. The vast majority of our people are held back, if not by religious motives at least by their inborn practical sense, from suicidal projects of this kind."

The new sense of the reality of religion with which hundreds of thousands of Englishmen have been impress-

ed during the war, Cardinal Bourne believes, will be one safeguard. The dangers, however, are very real.

"The effect of competition uncontrolled by morals has been to segregate more and more the capitalist from the wage-earning classes, and to form the latter into a proletariat, a people owning nothing but their labor power and and tending to shrink more and more from the responsibilities of both ownership and freedom. Hence the increasing lack of self-reliance and the tendency to look to the State for the performance of the ordinary family duties. While the Constitution had increasingly taken on democratic forms the reality underlying forms had been increasingly plutocratic. Legislation under the guise of social reform tended to mark off all wage earners as a definitely servile class and the result even before the war was a feeling among the workers of irriation and resentment which manifested itself in sporadic strikes but found no very clear expression in any other way.

"During the war the minds of the people have been profoundly altered. Dull acquiescence in social injustice has given way to active discontent. The very foundations of poltical and social life of our economic system, of morals and religion are being sharply scrutinized, and this not only by a few writers and speakers, but by a very large number of people in every class of life, especially among the workers. Our institutions, it is felt, must justify themselves at the bar of reason. They can no longer be taken for granted. The army, for instance, is not only fighting, it is also thinking. The soldiers have learned the characteristic army scorn for the self-seeking politician and empty talker. They have learned the wide difference between the facts as they see them and the daily press reports of them, and they have learned to be suspicious of official utterances and bureaucratic ways.

"The general effect of all this on the young men who are to be leading citizens after the war is little short of revolutionary. A similar change has taken place in the minds of our people at home. The munition workers, hard working but overstrained by long hours and heavy work, alternatively flattered and censured, subjected sometimes to irritating mismanagement and anxious about the future, tend to be resentful and suspicious of the public authorities and the political leaders. They, too, are questioning the whole system of society.

" 'The voluntary war workers also have had their experience widened. Not only are many of them doing useful work for the first time in their lives and doing it well, but they are working in companionship with and sometimes under the direction of those with whom they would not in normal times have dreamed of associating. They are readjusting their views on social questions. There is in short a general change and ferment in the mind of the nation."

In view of such conditions Cardinal Bourne urges earnest, endeavor and cordial co-operation on the part of all religious bodies to remedy all un-Christian social conditions; and states that without any sacrifice of religious principles, Catholics may welcome the support of all men of good will in this great and patriotic task.

"Go break for the needy sweet charity's bread,
For giving is living," the Angel said.
"And must I keep giving again and again?"
My peevish and pitiless answer ran.
"Ah, no," said the Angel, piercing me through,
"Just give till the Master stops giving to you."

A NEW ENGLANDER CRIES "WAKE UP, NEW ENGLAND!"

After a lecture trip through nine States in the Middle West, Ralph Adams Cram, a leading Boston architect, expresses the judgment that "the greatest crisis in fifteen centuries is upon us." He declares that if it is not met by a combination of vision, righteousness, and a just conservatism, civilization is at an end." We quote as follows from an article by Mr. Cram in the Boston Transcript:

"My lectures were supposed to be on architectural subjects, but the architecture was camouflage. What I really talked about was the world-crisis—the breakdown of "modern civilization," the chaos that is eating so fast into every form of thought and action, in every country of the globe, the absence of competent leadership, the loss of standards of comparative value, the reality of the Social Revolution, the imminent downfall of industrial civilization, the menace of Internationalism, as it shows itself in Russia clearly and sharply, and in a more veiled form in Italy, France, Great Britain, America and, potentially, in the Central Empires.

"The point I was trying to make was that modern civilization had proved its futility through the war, that it is bound to be destroyed root and branch, that the revolution is an ominous and unescapable fact, and that if we want to avoid Bolshevik anarcy throughout Europe and America we are bound to see that the warning is heeded and so take action to forestall Internationalism and, by gaining control of the great revolutionary forces, guide them along lines of justice and righteousness instead of letting them fall under the dominion of ignorance, immorality and demagogic incapacity.

"No, it did not seem a popular subject; that is why I took it, for I believe the peril that actually hangs over us today is greater than any danger directly possible through the war; nothing less, in fact, than the carrying through of a social revolution by a type of men that are both ignorant and incapable and also devoid of morality, sense of justice, and even rudimentary democracy, the end being not only ultimate loss of all the good possible through the revolution, but so complete a destruction of society that the result would be a second epoch of the Dark Ages.

"In all this architecture played its part by being used to interpret past civilization, and particularly that of the Middle Ages, my point being that this art at least showed that we had been going wrong ever since the beginning of the Renaissance; that in the religion, philosophy, economics, government and industrial system of mediaevalism we could find an approximate solution of most of our problems; that the revolutions as thus far conducted were definitely immoral in principle and method, and that if the world is to be saved from a disaster equal to that which overtook Roman imperialism we must act at once and on the basis of a return to the models established during the period when Europe was explicitly a Christian community.

"I cannot say that I found unanimous acceptance of all this, but I found something better. So far as the war is concerned, there was a conviction and a grim determination to undebatable victory that at least matched anything we can show here in the East. In addition there was a forward look towards "the world that follows the war" that was inspiring. Here, and we may as well admit it, there is a certain class that indeed cries out against anything except a definite peace with victory, but at the same time looks blandly forward to a return to the status quo ante in all financial, industrial and economic affairs. Either they do not know that the revolution has begun, or else

they think it can be stopped. Both ideas are equally imbecile. I dare say the same thing exists in the West, but I did not see it. Instead I found a profound seriousness, a grave acknowledgment that whatever the issue of the war, the revolution was the great matter. Personal interest, social prejudice, political formulae had been laid aside and everywhere men and women were studying, thinking, debating how best the vast forces unloosed by conflict could be used towards building up a new and a more righteous social system.

"The West is a glutton for ideas, make no mistake about that. Prejudices are easily discarded, the dogmas of the obvious sit lightly and are easily overthrown. As one man said to me while we were stuck in the snow on the Monon, We are slow out here, to get started but we are looking for the right things, our minds aren't blocked with old formulas, and when we are shown what we think is the right thing we have been looking for we don't have to go through a long process of adjustment; we snap at it, and though sometimes we get caught it is never twice by the same bait. That is just it; the Middle West is the most open-minded and eager section of the country, and there is a seriousness of purpose, a fundamental sense of an old righteousness, a hungry vision that seems to reach out over the level praries, always toward something beyond that may not always be definite, but is an unmistakable ideal.

"We here are apt to count the cost, to consult inherited tradition, to shrink from radical change because it is out of the regular order of our lives. There is a lot of good in this, but its danger is mental immobility, failure to see the coming crisis until it overpasses us. We can see the war, none better or more clearly, but we cannot yet see the Social Revolution partly because of the war and partly because it is such a very disagreeable thing to anticipate.

"The Middle West doesn't know the meaning of the word standpatter; its eyes are wide open and they are seeing very far. It has no illusions as to what is happening to the world, but it has some very high ideals as to what ought to happen to the world, and it is betting ready to play a very a very prominent part in effecting the decision. We have certain qualities of conservatism, tradition, orderliness, here in the East that are invaluable, but we have the defects of our qualities as the West has the qualities of its defects, and the two sections must work together."

SUNDAY MORNING PRAYER BY BYRON H. STAUFFER, PASTOR OF FIRST CONGREGATIONAL CHURCH, SAN FRANCISCO.

February 17, 1918.

O Thou Voice of Calm, Thou still small Voice of Peace, speak unto our hearts just now!

May the noise of the world, the confusing babel of dispute, the scoldings of earth's mighty ones, pass from our hearing, that we may listen to Thee!

O Mercy Seat of our fathers, we come unto Thee!

O Thou Throne of Grace, receive us!

May Thy ineffable light shine upon the hearts of all assembled in this house. May Thy glory meet our eyes. May Thy Peace possess our souls, that we may be satisfied with Thee alone.

O Master, thou hast often come to us also while we were on the deep. Thou didst constrain us also to enter ships for which we had no liking. Thou didst push our boat out into the teeth of storm. Our tiny bark was tossed by angry waves. Then in our distress, we beheld Thee coming towards us—walking upon the billows. Yea, in the fourth watch of the night Thou didst bring the dawn; and the waves were stilled and there was a great calm.

Bless our younger friends. Protect them against enticing evils. Awaken in them a steadfast resolution to make their records clean, so that the memories that will come in their later years may be like sweet cherubs coming out of the shadows to bless them.

Unto any whose nights are black with despair, O Star of Bethlehem, come with radiance, giving promise of the Sweet Babe—the Christ of hope and of life forever.

We know not how to pray for the warring world today. We are dizzy with disturbing thoughts. We can only leave it all with Thee, imploring Thee to comfort the distressed, to bind up the broken-hearted, to give pardon and peace to the dying. Art Thou, after all, bringing out of this awful strife a new era, an acceptable year of the Lord? Then, though it may not be according to the little plans we had devised we will receive Thy higher way with resignation, yea with gladness. We will trust Thee and will believe that in the end justice shall be done and truth enthroned; and that Thy Son shall march triumphantly over the Earth, bringing victory for the right.—Amen.

FIRST CHURCH, OAKLAND.

There was a large attendance at the recent annual meeting and dinner of First Church, Oakland—fine spirit throughout. Dr. Van Horn, the pastor, gave a stereopticon talk on "Churches I have known," showing pictures from different pastorates and drawing lessons therefrom. Receipts and expenditures nearly $30,000, with balance in all treasuries, for the first time in several years. Received 72 new members, present membership 1722. Since the war a new building is impossible, and plans were made for some helpful changes in the present structure. The service flag of this church now has 117 stars, many of the boys being in France.

Dr. C. S. Winbigler of Washington, D. C., is giving a series of lectures on Health and Religion to large audiences, the course taking a week morning and evening. Among the subjects are "Mind and Suggestion," "The Causes and Cure of Worry," "What Methods Did Jesus Use in Healing," "How to Heal and Help Ourselves and Others."

Sunday, February 10, was Visitation Day, every family in the church receiving a friendly call—a day of great blessing!

JUDGE WILBUR LEADS CLASS FOR MEN IN FIRST CHURCH, SAN FRANCISCO.

Judge Wilbur, of the Supreme Court of California, is the teacher of a large class of men in First Church, San Francisco. The class has its home in a well equipped parlor and meets at 9.45 Sunday mornings. Doubtless many men travelling through the state and spending Sunday in San Francisco, will avail themselves of these interesting sessions. The nucleus of a great work is already there, though but two sessions have been held.

HOLLYWOOD, LOS ANGELES.

This new enterprise has had a great impetus in the coming of the Rev. and Mrs. Lash. The congregations have nearly doubled, and new faces are seen nearly if not quite every Sunday. The Sunday School is in good condition—and a most desirable lot on a strategic corner is held by the Church Extension Society for the new $40,000 building which all along must have a beginning. Mr. Lash,

aside from his social qualities is a strong preacher, and a wise general, and his admirable wife heartily and sagaciously seconds his efforts. There is reason to believe that at no distant day Hollywood, so delightful a place for residences, is to have one of our strongest churches in Southern California.

NOTES AND PERSONALS.

The Rev. Dr. Aked has been called to the pastorate of one of our churches in Atlanta, Georgia.

Recent additions to church membership not yet reported in The Pacific: Niles, 3; Mill Valley, 1; Westside, 1.

Friday evening, March 8, Dr. Frank K. Sanders will give a lecture in First Church, Berkeley, on "The Problem of Missionary Efficiency."

Dr. Larkin has arranged a ritual service for use in the C. E. Society meetings in North Congregational Church, Berkeley, concerning which we expect to have something in detail ere long.

Next Monday, at the meeting of the ministers in San Francisco, the hour will be given to a consideration of new books found helpful—an interchange of experiences in the realm of recent literature.

Mrs. George Atkinson, wife of the pastor at Martinez, was invited this week by a movie manager in that place, to act as one of the prereviewrs of a play which he had it in mind to present soon.

Earle Lectures, Pacific School of Religion, will be given this year by Professor J. H. Breasted of the University of Chicago. Dates are, March 12, 14, 15, 19, 21, 22. Place, First Church, Berkeley.

In First Church, Redlands, in 1917, the number of persons making pledges for current expenses was 233. For 1918 the number is 378. The pledges for benevolences last year were 111. This year they are 209.

The Bay Association will meet at Olivet Church, Oakland, on Tuesday, March 5,—one week earlier than the regular date for its March meetings. This is the annual meeting. A special feature will be the examination of three students in the Pacific School of Religion for ordination.

The Rev. Ralph B. Larkin of the North Congregational Church, Berkeley, announces a series of Sunday evening addresses based on the writings of Professor Walter Rauschenbusch. In an announcement, Dr. Larkin calls Professor Rauschenbusch a "modern seer," and confesses with gratitude his personal debt to him because of his message.

The work in Olivet Church, Oakland, is going on finely under the direction of Mr. W. F. Morrison, a Pacific School of Religion student. Recently a Sunday evening service was started and goes on with a good and increasing attendance. The Sunday School now numbers about 200. Beautiful cathedral windows have been put in which add greatly to the attractiveness of the house of worship.

Beginning with next Sunday evening Dr. Brooks of First Church, of Berkeley, will speak on "Five Great Religions." A note on the calendar last Sunday read: "The conviction is gaining that the hour is near for a universal human religion, world-wide, humanity-wide in its outlook, its sympathy and its power. What will it be? There are now five great religions in the world. Has each some contribution to make? If Christianity is to be the world religion, what type of Christianity is to prevail." The themes from February 24 to March 24, inclusive, are: The Permanent Place of Religion in Human Experience; Hinduism; Buddhism; Mohammedanism, Judaism. The final address will be given in the evening of April 7. Theme: Christianity Among the Religions.

The Rev. E. L. Walz, who several years ago carried on in co-operation with Mrs. Walz a highly serviceable institutional work in Green Street Church, San Francisco, is now associated with the University Place Presbyterian Church, New York City. In Bethlehem Chapel, where his work lies, there are ten paid workers in the two buildings, and all are kept busy. Mr. Walz is enjoying his new field to which he went a few months ago from a successful pastorate of several years in one of the Congregational Churches of White Plains, a New York City suburb. But like all the other Californians now in the East, Mr. and Mrs. Walz do not forget the attractions on these Western shores. A recent letter to the Editor personally ends with: "Some day we may come back to settle in California, and bring some of our relatives with us."

For the first time in many years the Monday meeting of the Congregational ministers of the San Francisco bay cities was closed without the singing of the doxology. Mr. Preston of Palo Alto was in the chair; the stereopticon lecture by Mr. King of San Jose on The Life and Times of Christ had been an inspiring one, and with great appriateness the presiding officer asked that all join in closing in the singing of one stanza of "In the Cross of Christ I Glory." There are not a few regular attendants at the Monday meetings who are hoping that inasmuch as a break has now been made from the routine of many years, the meetings will be closed more frequently as the one of last Monday was closed—by the singing of an appropriate hymn, or part of one, the doxology sharing with the others, but no longer held as the **sine qua non.**

California friends of the Rev. Herbert A. Jump will read with interest the following which we quote from the Boston Transcript: "At the annual meeting of the First Congregational Church, Manchester, N. H., Rev. Herbert Atchinson Jump, pastor, it was shown that $10,157 had been raised by church and society for expenses and benevolences. The membership now is 837, after 53 names have been removed from the rolls. The Sunday School numbers 407. A church office was maintained in a downtown business block at cost of $588. The second annual Church Loyalty Canvass showed marked increase. The church has nearly trebled its weekly subscription income in the last nine years. It has $24,000 invested. The service flag with 47 stars was unveiled in a darkened room and then illumined with a spot light. Souvenir flags were given to members of the families of all persons represented by the stars."

New subscribers have been received in the last two or three weeks from several Southern California churches. Three new names came from Ontario last week, and this accompanying word: "We are trying to have a large number read The Pacific." An Eagle Rock reader of The Pacific asks that a copy of the issue for January 17 be sent to a Methodist minister in Southern California, remarking, "It will encourage him greatly." The letter in which this request is made closes with, "God bless you!" And twenty-five cents in stamps were enclosed for that one copy. Shall the subscription price of The Pacific be advanced accordingly? However, that January 17 number seems to have impressed our readers as one far above the average,

and it will be best perhaps to stand to the $1.50 annual rate. We presume there was a time when the charge for a single copy of The Pacific was twenty or twenty-five cents —when the annual subscription rate was $8, away back in the first years of its existence.

EAST WASHINGTON.

The annual meeting of Pilgrim Church, Spokane, was well attended. A budget of $2435 was adopted for the coming year. The salary of the pastor, Dr. C. H. Burdick, was increased $100. The membership has increased from 61 to 154 during Dr. Burdick's pastorate and the Sunday-school has had an increase of 80, making it 270.

Superintendent L. I. Baird preached at Cheney last Sunday mornng, when 20 were received into the church, some of them professors of the Normal School. Rev. W. Withington is pastor. Dr. Baird had a conference with ministers and laymen at a luncheon on Monday, when he gave a report of the St. Louis conference, and he addressed the Father's and Son's meeting at Plymouth Church on Tuesday evening. J. E.

THE WAR EFFICIENCY BILLS AND THE DISCUSSION THEREON IN CONGRESS.

In Washington this week interest centers on the Administration bill which proposes blanket powers for the President to co-ordinate the bureaus of executive departments, and on the Chamberlain bill to create a war cabinet and a director of munitions.

The Administration measure was introduced in the Senate by Senator Overman of North Carolina. Last week he gave to a New York World correspondent some of the reasons why, in his judbment, the bill should pass.

A Statement by Senator Overman in Support of the Measure Decided on by the President.

1—At this time when great sums of money are needed to prosecute the war it will save approximately $200,000,000 annually.

2—It will enable the President to co-ordinate and harmonize the bureaus of the War and Navy and other departments for more scientific efforts for the conduct of the war.

3—It will give the team work which so many Congressmen and others have been clamoring for and which is impossible until certain statuory obstacles to a co-ordination of agencies are removed.

4—It will enable the Government to save the time of thousands of men and women when labor is so scarce and necessary to win the war. In many instances one person will be able to do what two or even more do now.

5—The measure should pass because it is favored by Republicans as well as Democrats who have given it careful study.

6—The great demand for man power, ships and food supplies is drawing on the resources of this country in a way they were never drawn on before. The saving of the work of men has become an important necessity. This bill will free many Government clerks for other work and will help to stop the steady flow from the country to Washington.

7—The Commander in Chief of the Army and Navy has asked that this legislation be enacted to enable him to prosecute the war more vigorously and more effectively. We should heed his call for help. He knows better than we what is needed.

8—The proposed legislation is wise and appropriate at this time. The provisions of the bill as submitted by me may seem too drastic, but they do not give the President any new power. They will enable him to co-ordinate the powers he already has in a way that will make his efforts and those of the bureaus and commissions more effective.

This measure is not a bad one. Those who oppose it most strenuously do so without knowing just what it provides. The first definite move in this direction was taken when President Taft was in the White House. A co-ordination of Treasury Department bureaus saved the Government more than $350,000. There was much opposition to this legislation, because it readjusted the work so that some persons lost their jobs, but it saved the people something.

Senator Aldrich declared on the floor of the Senate that a proper co-ordination and harmonization of the Government bureaus in the various departments and commissions would save more than $300,000,000. If that statement were true at the time it was made we should save much more than that now, when the number of Government employees has increased so materially.

I feel certan that the bill will pass. It will be amended. If we find that there are provisions that should be modified we will change them in committee or in the Senate. But the principles involved in the bill will be accepted by the Senate and House. I am convinced of this by statements made to me by Senators who opposed the bill when I introduced it but have become more friendly since.

Objections to the Measure.

Senator Sterling a Republican, the member to lead the opposition, has set forth objection to the measure as follows:

I do not believe the grant of such sweeping powers to the President as is contemplated by the Overman bill is necessary. They are such as never before have been requested or granted.

All are anxious that there be an intelligent and vigorous prosecution of the war, yet the people will be slow to believe that such purpose requires that the President should have the powers given by this bill to consolidate or co-ordinate or make any change he may see fiit in any of the departments or bureaus of the Government and that all legislation inconsistent with the exercise of such tremendous powers should be suspended.

It has been said that the Overman bill is the President's answer for the bill for a War Cabinet. It may be that and more. It may also be the President's solution of some of the difficulties and shortcomings revealed by the wholesome investigation of the Senate Committee on Military affairs.

But Congress and the country, I think, would feel more satisfied and secure if radical and material changes in the constitution or functions of any of our great departments or bureaus of Government were first considered and then advised, if advised at all, by just such a body as that for which the War Cabinet Bill provides.

This view in no measure reflects upon the President or indicates a want or loss of confidence in his ability or high purpose or reflects upon any member of his present Cabinet.

The sentiment of the country is strong for a vigorous prosecution of the war. Among the war measures passed by Congress are the Draft, Food Control, Espionage, and Trading with the Enemy Acts and the great supply measures, in all of which the President has been granted great powers—powers that were thought to be reasonably necessary for the conduct of the war. All of these measures have their several and distinct aims, centered on the one

great aim of winning the war. In passing these measures Congress did not abdicate its powers.

But look at the effect of the Overman bill as compared with them! It practically permits the suspension of every act Congress has passed in regard to the departments. There is no precedent for it, and no exigency has yet arisen, I think, that demands such a complete abdication by Congress.

Incompetents can be removed or misfits be assigned to places to which their talents are adapted, or other changes made under the power now possessed by the President or the heads of the departments. Every needed purpose can be accomplished without making of the President a veritable autocrat.

The war powers of the President under the Constitution are very great, but while he may, as Commander in Chief of the Army and Navy, be all powerful, he cannot be all-knowing.

What is more reasonable than a War Cabinet of distinguished men of demonstrated ability, who might sit down and confer and advise with the President as to important policies and undertakings of the war? It seems reasonable that the President might be aided thereby, and I am sure the confidence of the country would not be impaired. Why not a War Cabinet for any war, for any administration, Democratic or Republican, during a war? Why should such a Cabinet not be a feature of our national war policy?

While opposed to the Overman bill, I trust that from the discussions and consideration of this bill, the War Cabinet Bill and the Munitions Bill will be evolved some measure which will be reasonably satisfactory to both the President and Congress.

W. B. M. P.

We missed our faithful president at the Wednesday morning meeting, but knew that while on her way to Oregon, she was with us in spirit. It was a pleasure to welcome for the first time Mrs. George C. Adams, now of Berkeley, Calif., who came with her daughter, Mrs. Krick.

Mrs. Ferrier led the devotions, using the third chapter of Fosdick's "Challenge of the Present Crisis"; an appreciation of force. "Those who put force on one side and love upon the other as though there were between them an unavoidable antipathy, are creating one of those false dilemmas which are a common stumbling block to useful thinking. . . . Love in its highest reaches is not a soft and cooing thing, it is life's most searching and tremendous power, and neither in the family nor in the commonwealth ought it so to delight itself in the comfort of tenderness that it refuses the discipline of force. . . . . Jesus pictures the ideal of life under the figure of a shepherd, ... He follows through his figure till the thief comes that he 'may steal and kill and destroy'; and then the shepherd proves his quality—while the hireling flees—by setting to in desperate encounter to protect his sheep. Jesus knew that a true shepherd could not always be a gentle man; . . . . Force in Jesus' thought must always be wielded with a heart of love behind and a purpose of goodwill ahead. . . . . Even Jesus did not bless the peaceful; he blessed the peacemakers; and peacemaking in any relationship may one day involve resort to force. . . . My personality is God's most sacred trust to me; it is the thing I am, my soul, and to gain the whole world and lose that were a poor bargain; but any day I must be ready to surrender my physical existence for another's welfare and for the ideals that make us men. . . . . Bayonets do not reach as far as personality; they reach only physical existence, and the problem of personality passes far beyond an earthly battlefield. . . . . War is unchristian but so is our economic system with its terrific enequities. . . . . Shall a man say then that because the economic system is unchristian he will have none of it? . . . . But that man would be shouldering off on others the necessity of dealing with life's stern forbidding problems and would be retreating into a spiritual vacuum to nurse his absolute ideals. . . . . We must help to meet the crisis, with all its wretched necessities as shareres in a mutual responsibility which no one rightly may evade. To do nothing else is to shoulder off on others the burden of meeting life's harsh and unideal emergencies."

This word was sent from our President, Mrs. Evans, while at Portland: "I am having a wonderful time here—attended the regular executive meeting of the Oregon Branch, and the Woman's Home Union." Miss Mary Denton had just arrived from Seattle. She is making an itinerary through the Northern Branches interesting them vitally through her magnetic personality, in the far-reaching work of the Doshisha, Kyoto, Japan. We expect to have interesting details of her trip later; at present only rumors reach us—very musical ones—such as these, that our Branch is sending a Victrola to the girls of the Doshisha, and that another Branch has donated money with the suggestion that it be expended for records. Miss Denton expects to sail for Japan on the first of April.

Condensations From the American Board's News Bulletin.

Dr. Edward P. Case, formerly of Erzroom, now surgeon in charge of a Red Cross Hospital in France, refers to missionary prospects in Turkey in such a glowing way that we ask a careful reading of what he says:

"I have unbounded enthusiasm in the bright prospects for the future of the work in Turkey, as I have noticed that the door is opening wider and wider every year for the entrance of the spirit and example of Christ into the hearts of the Moslems. In my brief period of work for these pepole I have had the opportunity of noticing the ever increasing confidence in the missionaries. I firmly believe that this war will be an immense factor in the breaking down of the final barriers between the Moslems and the missionaries. I am filled with great hopes and expectations for the future of our work among the Moslems in Turkey and I am longing for the time when I shall be among them again."

The Turkey missionaries are unanimous in holding that so far from being terminated, our work in education, medicine, industrialism and evangelization is but just begun. They hold that in the near future the Moslem population will be open to Christian influences, and that the Christian races will depend upon us as never before. As one missionary put it, "Whereas we were reaching one-fourth of the population, after this war we shall reach four-fourths."

The Board has come to the conclusion that we must plan at once for an extensive work of rehabilitation and of constructive missionary endeavor throughout the Turkish Empire. We cannot afford to wait until peace is declared before obtaining the necessary workers. It would take at least a year to enlist a sufficient number. We must seek them out at once and have them ready to go in on a short notice. The Prudential Committee has therefore instructed the Home Department to secure a band of 110 new missionaries for Turkey and the Balkans. To these the three

Woman's Boards will add not less than 65 new authorizations, making in all a band of 175 men and women who will be added to our present force of 200. This is the greatest call we ever have issued. The demand is for ordained men, physicians, nurses, educators of all kinds, industrial superintendents, agriculturists, architects and Y. M. C. A. specialists. The work of the first few years will be that of reconstruction of communities, schools, hospitals, churches, homes and farms. We must "build the old wastes, raise up the former desolations and repair the waste cities." We want Ezras, Nehemiahs and Zerubbabels, men and women of mighty faith and mighty efficiency. We believe our churches, colleges and seminaries will meet this great challenge, that the workers will be forthcoming and also the money.

For The Children.

THE QUARREL CURE.

Ida Reed Smith.

Nine days out of ten there were no better friends in the block than Molly and Mabel. They lived side by side, went to the same school, read the same stories and wanted their best hats trimmed just exactly alike, even to the number of white spots on the gray quills, which made the blue felt sailors so very charming in the eyes of both. But on the tenth day—O dear! how everything was changed. Molly went to school on one side of the street with never a glance across at Mabel, trudging disdainfully along on the other, and from breakfast to bed-time the day was out of joint for both. To be sure, the quarrels never lasted long, but they were serious matters while they did last.

In vain the mothers took counsel together. In vain they reasoned each with her own particular little girl. Both Molly and Mabel protested that they loved each other and never meant to quarrel, but still the quarrels would come and make both miserable. And they arose over such trifling things! After the "making up," the two friends never could see "how they came to quarrel over a little thing like that!"

So things went on until Molly's Aunt Frances came to spend the winter with her sister. Now Aunt Frances was Molly's ideal of everything a young lady should be, so it was no wonder that the niece sang her praises morning, noon and night. Neither was it any wonder that Mabel who had a young lady aunt of her own, grew tired of so often hearing the same strain, and on the fatal tenth day chanced to remark that while Molly's Aunt Frances was very nice, in her opinion her own Aunt Angie was nicer. This was the thin end of the wedge of dispute, but half an hour later Molly rushed into the house declaring that she would never speak to Mabel Bye again as long as she lived, "so there!" The wedge had been driven deep and friendship was split wide open.

Aunt Frances listened to the tale of Mabel's presuming to think anyone nicer than she with a perfectly grave face, though her blue eyes were dancing merrily. When the story was ended she said soothingly.

"I wouldn't mind it so much, Molly. I'm sure I don't care if Mabel likes her own auntie best. But I'm sorry you two should have quarreled about me. I didn't come all the way from Texas to Minnesota to cause a coldness between friends, and I shall feel dreadfully if you and Mabel never speak to each other again."

"Well," said Molly, hesitating between her disposition to "stay mad" and her desire to please Aunt Frances, "I s'pose I could speak to her—just to 'blige you—but I'm quite sure I shall never like her so well any more."

But when Mabel's kitten ran away that afternoon and all the children in the block were looking for it Molly could not help but look, too. And when she found it in the coal bin—it had fallen tnrough the cellar window—of course she had to carry it home. Mabel was so delighted that she hugged both her and the kitten, and the quarrel was over then and there.

That night after dinner Aunt Frances called Molly to her and showed her a small pink box with a druggist's label on the outside.

"Molly," said she, "just look here. What do you suppose I've got in this box?"

'Not medicine?" questioned Molly, who, having lately recovered from a slight illness, looked with suspicion on pink boxes of that particular sort.

"Medicine, sure enough," responded Aunt Frances, cheerfully. "You shall be my first case. Molly, my dear, I will cure you, and my fame will spread through the length and breadth of the land." (I forgot to tell that Aunt Frances was studying to be a doctor.)

"But I'm not sick any more," protested Molly, drawing away from the box before she could be asked to take a dose of whatever was in it.

"Oh, certainly not," agreed Aunt Frances. "But I want you to try the Quarrel Cure, dear. See, these are Temper Tablets, of the very best make."

She opened the box and Molly saw the contents—tablets about the size of a peppermint lozenge, clear, and of a lovely deep red. They did not look as though they would taste bad.

"Take one," said Aunt Frances, "My prescription would include 'one at bed-time,' so you might as well begin the treatment right away."

Molly obeyed. The Tempef Tablet was sweet and tasted of wintergreen.

"Don't try to bite it," cautioned the prescribing physician, "let it dissolve in your mouth. And now, Niecums," she continued with a very professional air, "when you feel a quarrel coming on I want you to take one of these tablets. Don't crush it with your teeth—just let it melt in your mouth. And be careful not to speak until it is all gone. Do you fully understand the directions?"

Molly nodded solemnly. The responsibility of being a "first case" rather awed her.

"Will you treat Mabel, too?" she asked.

"It won't be necessary," said Aunt Frances gravely, "if you take the tablets as I prescribe. And if I were you I wouldn't tell anybody I was being treated."

The next morning Molly started for school with a Temper Tablet neatly wrapped in tin-foil in her small pocket. That day passed peacefully. So did several others, and Molly had all but forgotten that she was being treated, when, suddenly one Saturday afternoon, she felt a quarrel coming on. Mabel had made a dress for her doll. Molly didn't think it fitted very well, and said so. Mabel answered tartly that she guessed Molly couldn't do as well, and Molly had just opened her mouth to say something peppery—when she remembered the Temper Tablets.

Hastily laying her beloved Florimonda Isabelle face down on the floor she ran out of the room. The Temper Tablet was at the very bottom of her pocket, but she picked it out, unwrapped the tin-foil and popped it into her mouth. The rosy bit of sweetness tasted very nice, and she went back to her doll feeling better already.

"Thought you'd gone home had," remarked Mabel with ner small nose in the air.

Never a word from Molly.

"I didn't care if you had," added Mabel with a sniff.

Molly rolled the Temper Tablet under her tongue but answered nothing at all.

"Well, you needn't talk if you don't want to," snapped Mabel, and she gave her entire attention to putting the new dress upon its owner, Evelyn Kathryn Olivia.

Little by little the Temper Tablet dissolved in Molly's mouth, and, strange to say, her anger melted with it. It was worn to wafer thinness and Molly was wondering just what she should say when the "treatment" was over when she heard a faint sound of music far down the street.

"Oh, Mabel," she cried excitedly, "there's a grind-organ, and maybe there's a monkey! Let's go and see!"

"Oh, lets!" answered Mabel, jumping up eagerly, and a moment later Florimonda Isabelle and Evelyn Kathryn Olivia were left to be company for each other while their respective mothers raced hand in hand down the street in search of the probably "grind-organ" and the possible monkey.

That night Molly told Aunt Frances the whole story, and that young lady listened with genuine professional pleasure. Her first case was doing remarkably well, she said, and the patient was advised to continue the use of the invaluable Temper Tablets in all similar emergencies. Molly followed the prescription faithfully, and before spring both she and Mabel were completely cured.

After awhile Molly discovered the reason why the Temper Tablets had such a soothing effect in the first stages of a quarrel. I wonder if you have guessed it, too.

YEARS OF THE MODERN.

Years of the modern! years of the unperform'd!
Your horizon rises, I see it parting away for more august dramas,
I see not America only, not only Liberty's nation, but other nations preparing,
I see tremendous entrances and exits, new combinations, the solidarity of races.
I see that force advancing with irresistible power on the world's stage,
(Have the old forces, the old wars, played their parts? are the acts suitable to them closed?)
I see Freedom, completely arm'd and victorious and very haughty, with Law on one side and Peace on the other,
A stupendous trio all issuing forth against the idea of caste;
What historic denouements are these we so rapidly approach?
I see men marching and countermarching by swift millions,
I see the frontiers and boundaries of the old aristocracies broken,
I see the landmarks of European kings removed,
I see this day the People beginning their landmarks, (all others give way;)
Never were such sharp questions ask'd as this day,
Never was average man, his soul, more energetic, more like a God,
Lo, how he urges and urges, leaving the masses no rest!
His daring foot is on land and sea everywhere, he colonizes the Pacific, the achipelagoes,
With the steamship, the electric telegraph, the newspaper, the wholesale engines of war,
With these and the world-spreading factories he interlinks all geography, all lands;
What whispers are these O lands, running ahead of you, passing under the seas?
Are all nations communing? is there going to be but one heart to the globe?
Is humanity forming en-masse? for lo, tyrants tremble, crowns grow dim,
The earth, restive, confronts a new era, perhaps a general divine war,
No one knows what will happen next, such portents fill the days and nights;
Years prophetical! the space ahead as I walk, as I vainly try to pierce it, is full of phantoms;
Unborn deeds, things soon to be, project their shapes around me;
This incredible rush and heat, this strange ecstatic fever of dreams O years!
Your dreams O years, how they penetrate through me! (I know not whether I sleep or wake;)
The perfom'd America and Europe grow dim, retiring in shadow behind me,
The unperform'd, more gigantic than ever, advance, advance upon me.

—Walt Whitman.

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